

T H E
W H O L E D U T Y
O F
W O M A N.

By a LADY. K

Written at the Desire of a Noble
L O R D.

L O N D O N:

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(v)

ADVERTISEMENT
TO THE
READER.

IT is a reproach, too often justly, cast on writers of morality, that their names prefixed in the title-pages of their books, are little else than a confutation of the precepts that follow.

For as the morals of a divine add no little weight to the doctrine he would inculcate from the pulpit; so the life of a writer equally diminishes, or adds to, the regard the publick pay his works.

A 3

It

It is for this reason, as I should be sorry sentiments, whose truth and importance I am so fully convinced of, should meet with less regard from a knowledge of their author, that this little piece comes into the world without a name, which on other occasions has been made so publick.

I am sensible of the curiosity naturally arising in every reader, the desire of knowing who, and what is the author : but for the abovemention'd reason, not to say there is a rudeness in striving to know what is industriously conceal'd, I presume my denial of gratifying such curiosity will not be imputed to my having less ambition to appear, in the theory, a persuader of the fair sex to virtue, than I have been, by example, to afford them dissuasives from vice.

(vii)

TO THE

RIGHT HONOURABLE

THE

Earl of * * * *.

MY LORD,

IF it were possible to
suspect your Lord-
ship, of ever speaking
A 4 with-

without design, the
compliment you once
honour'd me with,
might be reckon'd, as
most compliments are,
attended with no mean-
ing: you was pleas'd
to say, with an air of
pleasantry, you thought
me the most proper
person of my whole
sex to write *the Duty*
of

of a Woman ; yet, as the occasion of your Lordship's making this remark was a very particular one, it was impossible for me to construe it into mere rallery. I am persuaded, if the world were sensible to whom I now address myself, no other apology would be

be necessary for my presumption in the following work than the knowledge of your private opinion, in my behalf ; but as I have no right, at this distance, to transgress so far on your Lordship's complacence, I must submit to the censure of those few, who may
make

make any discovery
concerning the author.

But if a perfect
knowledge of the sub-
ject be qualification
sufficient to entitle a
writer to the exercise
of the pen, I presume,
as the knowledge dear-
ly bought by experi-
ence is universally e-
steem'd

steem'd the most just,
I have been greatly,
though not sufficiently,
qualified to venture on
compiling *the Duty of
Woman*.

A very material objection may, indeed, arise, in respect to my capacity in conveying those sentiments, the
ac-

accidents of my life
have so deeply im-
planted. I have, there-
fore, follow'd an in-
imitable original, in
the stile of the sacred
dictates of wisdom,
whose beauties if I
have justly, though
faintly, copied, I am
satisfied *the whole Du-
ty of Woman* will need
no

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no other recommenda-
tion.

I am,

With all due respect,

My LORD,

Your LORDSHIP's

Most obedient

Humble Servant.

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S E C-

SECTION I.

INTRODUCTION.

GIVE ear, O ye daughters
of beauty, attend to the
voice of your sister, for experience
hath taught her wisdom, and
length of days virtue and under-
standing.

My father was the brother of
tenderness ; my mother was the
sister of *love*.

As the rose-bud opening to the
morn, as the dew-drop on the
lily, so was the loveliness of my
youth.

I awoke at the rising of the
dawn ; my salutation was that of
joy and gladness. *Pleasure* beckon'd

B

me

me forth, and I sported in the
sun-shine of *plenty*.

The hours were swift and ran
smiling away ; but the lightness of
my heart out-liv'd the going down
of the sun.

The day departed with the
mildest breeze, and the night but
invited me to the bed of repose.

My pillow was the softest down,
my slumbers attended with golden
dreams.

Thus one day passed away, and
the morning of the next found
me happy.

Happy are the hours of artless
innocence ! happy the days of virgin
simplicity, while the bosom is a
stranger to deceit, and the heart
inconscious of the painful sigh !

O that I could overtake the wings
of time ! O that I could recal the
pleasures of my youth ! for the days
of

of my womanhood have been days of many sorrows ; the tears of misfortune have bedimm'd the lustre of mine eye ; the lily is fallen, and the rose-bud is blown and withered on my cheek.

For I listen'd to the voice of *adulation*, and her bewitching blandishments allur'd me to destruction.

The silver tongue of *flaterry* is hollow, and loaden with guile ; the manna that drops from her lips is corrosive poison to the heart.

Hear then, O daughter of Britain. O fairest of the fair among women ! let my precepts be treasure'd in thy bosom, and walk in the ways of my counsel ; so shalt thou shun the thorn of reproach, more keen than the bite of the asp, more venomous than the sting of the scorpion.

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The hand of scorn shall point
its finger from thee ; the tear of
misery shall ne'er bedew thy cheek ;
thy life shall be replete with good
things, and peace and honour shall
satisfy thy soul.



S E C-

SECTION II.

CURIOSITY.

AS the first of all evils, as the source of calamity, as the beginning of pain, avoid, O daughter of Eve, the bewitching charm of curiosity.

Seek not to know what is improper for thee; thirst not after prohibited knowledge: for happier is she who but knoweth a little, than she who is acquainted with too much.

Remember thy mother, the daughter of heaven, array'd in the whitest robes of innocence; forget not the fatal consequence of her disobedience.

How much happier in the bowers of paradise, feasting on the luscious grape of gladness, than wandering in the wilderness of care to chew the bitter weed of repentance!

Be thou contented, therefore, with knowledge fitting for thee; for in the acquaintance of many things lieth not wisdom, but in the knowledge of that which is meet.

Let the threshold of thy neighbour's door secure her family; let her window tempt not thine eye to see, nor the open casement thine ear to hear the secrets of her house.

The prying eye is a foe to itself, and the listning ear will hear itself slander'd

Art thou inquisitive after deeds of scandal and reproof, enquire of

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thy self, and thou wilt find employment within.

Art thou a virgin, doth the bloom of health glow lively on thy cheek, study not to know the ways of man.

As the way of a serpent in the grafs, or a traveller o'er the waste, in a dark night, so the ways of man are dangerous and hard to find out.

Thy ignorance of his cunning may lay thee open to his deceit; but the knowledge thereof must be the consequence of thy being deceiv'd.

Learn therefore, O woman, what thou shouldst know before thou seekest farther knowledge.

SECTION III.

REFLECTION.

AS the way of a man who walketh, yet knoweth not whither he is going, so is the discourse of one who weigheth not his words.

As the chattering daw, that prateth without understanding ; as the young magpie, with its double tongue, talketh by rote ; as the monkey jabbbers ; as the green parrot squalls without ceasing ; so is a woman, who regardeth not her speech.

Before thou open'st thy lips to speak, reflect whether thou knowest the truth of what thou art about

bout to say, or understandest the matter thereof.

Else thou mayst be detected in a falshood, and thy assertions may be an impeachment to thy understanding.

So shall the stranger, and the acquaintance, repeat thy words to thy disadvantage; the sincere will despise thee, and the wiser than thou laugh thy folly to scorn.

Let thy promises be few, and such as thou canst perform; lest thou art reduc'd to break thy word, and it be hereafter reckon'd of no account.

Be not less circumspect over thy actions: for the sayings of thy mouth may be forgotten; but the work of thine hands will make a deeper impression, and may be lasting causes of remorse.

Con-

Consider what thou art about to do before thou beginnest thy work ; lest thou labour in vain, and the fruit of thy endeavours turn to no end.

Weigh thy strength and thy design ; lest thou faint under thy burden and fall short of the recompence of thy toil.

Wouldst thou attempt to reach up to the moon, the nurse would laugh and the young child hold thee in derision ; yet as well mayst thou undertake a work thou canst not perform.

Examine also the price of thy labour, the consequence of thy deeds ; lest, when thou hast finish'd thy task, thou art dissatisfied with thy wages.

For the consequence of precipitancy is repentance at leisure.

The price of folly is reproach, and the wages of sin is death.

S E C-

SECTION IV.

VANITY.

THOU art fair as the snow-drop of the spring, the rose of June blows on thy damask cheek, thine eye out-sparkles the blue lustre of the sapphire, thou art stately as the tall fir-tree, and thy presence is commanding as majesty itself.

The east and the west pour forth their treasures to deck thee; the sea and land give up the pearl and the precious stone; thy array is the finest filk; the diamond is a star on thy bosom, and the ruby and the emerald are interwoven with the hair on thy temples.

There-

Therefore vanity hath lifted thee up, thou flutterest on the wings of thine own conceit, thou despisest even the ground where the vulgar tread, thy chariot is drawn by white horses, and thy feet are hardly conscious of their own burden.

O deluded woman! the butterfly and the gaudy tulip are emblems of thy fancied importance.

They are deck'd in the pride of summer, they enjoy the sun-shine a while, but shortly fade and attract the eye no more.

Is thy breath perfume, is thy taste rich; the particolour'd carnation and the speckled rose are sweet, and the juice of the ripe grape as delicious as thy taste.

But the rude hand of the spoiler cometh, both in the opening of the bud and at the fulness of the bloom,

bloom, and the untimely frost
turns sour the rich flavour of the
vine.

So misfortune may crop thy
imaginary greatness, in the bud
of thy joys, or in the full bloom
of thy splendour ; and the clay-
cold hand of disease convert thy
exquisite taste to undistinguishing
bitterness.

Doth gold pamper thee with
dainties, doth the smiling aspect
of full-fed plenty delight thee:

Be not exalted beyond measure,
for thou knowest not how soon
they may forsake thee : when star-
ving poverty shall provide scraps
for thy table, and meagre want,
with famine on her hollow cheek,
shall stare thee in the face.

Art thou quick of invention, is
thy mind stor'd with the talents of
wit and understanding, doth the
power

power of elocution sit on thy tongue, do thy periods flow like honey from thy lips ; be not vain-glorious of these, nor boast them in thy possession.

For the fool will take a pleasure to peck at thee ; thy words will be sifted, and thy speeches examin'd with the nicest severity.

The malicious and the ignorant will catch at the opening of thy mouth ; neither shall the justest of thy sayings escape their criticism.

Nay, they will condemn thee unheard, yea censure when thou speakest not.

If thou sayest thou wilt act wisely and eschew evil, and the frailties of human nature should overcome thee to do ill, they will then point at thee and cry out,
*This is the wise woman who buildeth
 her house on a rock, who is sagaci-
 ous*

ous to do good ; let us profit by her example, let us take pattern by her wondrous wisdom.

Avoid therefore vain-glory and self-conceit ; for her who lifteth herself up will others take a pride to pull down ; and, if the day of calamity should come, her fall will be their triumph and their rejoicing.

But the humble shall be honoured in prosperity ; they shall find favour in adversity ; and compassion shall invite them to her home, in the day of trouble and distress.



SECTION V.
KNOWLEDGE.

WHO is she that travelleth
from the farthest parts of
the earth, who crosseth the mighty
waters, to find out the ways of
the children of men ?

Who changeth her habitation
daily, who dwelleth in the fields
and in the populous cities, beneath
the straw-crown'd cottage and the
golden roofs of the king's palaces?

Fatigue hath wrinkled her fore-
head, her head is silver'd o'er with
age ; yet she walketh upright, for
experience is her support and her
strength.

Her name is knowledge : she is
the daughter of enquiry, and the
mother of many children.

For

For pleasure and profit, and experience, and sorrow and pain are the fruit of her womb.

Wouldst thou, O fair one, be the guest of her house, be satisfied with what her table affordeth.

For pleasure standeth at the door and inviteth thee with smiles, and profit spreadeth the best on the board; but if thou desirest what she hideth from thee, and pryest into the secrets of her closet, experience will embitter thy drink, and sorrow, like a churl, make thy cheer and thy welcome naught.

It is not for thee, O woman, to undergo the perils of the deep, to dig in the hollow mines of the earth, to trace the dark springs of science, or to number the thick stars of the heavens.

Let the kingdom rule itself, let the wise-men and the councellors

C

enact

enact laws and correct them ; the policy of government is a hidden thing, like a well of water in the bottom of a deep pit.

Thy kingdom is thine own house, and thy government the care of thy family.

Let the laws of thy condition be thy study, and learn only to govern thy self and thy dependants.



S E C-

SECTION VI.

REPUTATION.

BRIGHTER than polish'd
 silver, more valuable than
 Peruvian ore, more precious than
 the pearl in the sea, than the
 diamond in the bowels of the earth,
 or all the shining treasures of the
 mines of Potosi, is reputation to a
 woman.

As the time that is past is gone
 for ever ; as the word that escap-
 eth thy lips returneth not again ; so
 is the good-name of a woman
 when it goeth from her.

Art thou beautiful as the morn-
 ing, art thou comely as the even-
 ing, do strangers speak thy praise,
 and thy acquaintance pour their

encomiums on thee ; yet thy way
 is a narrow path, from which if
 thou strayest, thou wilt never
 more find it out, thy praises will
 be turn'd into revilings and thy
 encomiums into keen reproach.

Art thou placed on an eminence,
 among the daughters of women,
 dost thou sit at the head of the
 board, do crowds of admirers bow
 down before thee with reverence ;
 yet thou fittest on a slender pin-
 nacle, from which the sudden
 breath of indiscretion, or the
 strong blast of envy, may cast
 thee down ; so shall thy fall be
 that of a falling meteor : thou
 shalt be despised in the dust, and
 gaz'd at on high no more.

Wouldst thou perserve this
 jewel, of an high price ; let not
 the boaster, nor the profess'd be-
 trayer come near thine house.

Be

Be not frequent in the walks,
nor in the throng'd parts of the
city, nor in the high places of the
theatre.

Let not thy foot often leap at
the sound of musick, lest in thy
dancing-days thy reputation for-
sake thee.

Encourage not a train of ad-
mirers, lest their envy and jealousy
of each other, cast an odium on
thy conduct.

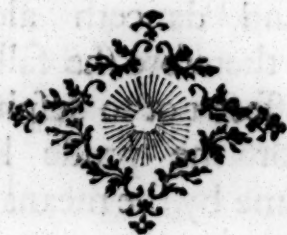
As the way of a man on the
ridge of an house, so is the fame
of a woman among a crowd of
fools; but the coquet is light of
heart and danceth along; no
wonder therefore she falleth.

Yet affect not to despise tempta-
tion; for the prude loseth her
good-name by the means she taketh
to perserve it.

As a man, on the brow of a precipice, trembleth at the depth below, and, fearing to fall, his head swimmeth and he is gone; so is a woman who boasteth her reputation.

Keep the appearance of evil at a distance; for the shew of a crime may be as fatal to thy reputation, as the reality of a transgression.

Sport not with thy good-name, nor run it heedlessly into danger; for the consciousness of thine own innocence will not protect thee from reproach.



SECTION VII.

APPLAUSE.

APPLAUD not on slight acquaintance ; be not over hasty in thy commendations.

For the deed that speaketh for thy sister, may not be owing to a deserving motive ; nor the words of her mouth proceeding from the sincerity of her heart.

By giving applause rashly thou may'st be reduced to recal thy opinion, and thy praises hereafter will not avail thy deserving friend.

Commend not thyself with thy lips ; but let thine actions speak in thy behalf.

Yet the merit of thy deeds may be lost in ostentation, and she that

C 4 seeketh

seeketh praise will be disappointed therein.

Also if thou disclaimeſt the encomiums to which thou art fully entitled, they ſhall be juſtly taken from thee again.

For ſhe who affecteth to deſpiſe commendation ſhall not enjoy the privilege thereof.

Be not exalted though all men commend thee ; for thou knoweſt not but the breath of a whiſper may convert their elogies into revilings.

Give not applauſe to another becauſe ſhe beſtoweth it on thee ; leſt the world detect thy motive, and thy words be held in deriſion.

Doſt thou commend another for virtues more conſpicuous in thyſelf, take heed leſt thou art accounted the trumpeter of thine own deſervings.

Be

Be not too cold in the general applause, yet utter not thy praise without due deliberation.

Praise not a woman to the skies; for her most consummate perfection is inferior to the angels.

Thy friend will not thank thee for the extravagance of thy praise; for undeserved commendation is the severest satire.

Rather at all times approve than applaud; for the child, and the undistinguishing fool, clappeth his hands in extasy; but the judgment of the understanding examineth and approveth.



SECTION VIII.

CENSURE.

BE not fond of reprov^{ing}, for she who assumeth the place of a censor will be esteem'd arrogant, and she who reproveth others must look well to her own conduct.

For the ill example of the reprover is a scandal to her office, as the malconduct of the preceptor bringeth his precepts into contempt.

Beware how thou censurest, lest in like manner thou art censur'd.

Trust not to the appearance of a crime, nor to the breath of report.

For

For as the specious shew of virtue may be hypocrisie, so the appearance of ill may be sometimes deceit.

The news of the day may awaken suspicion, but justice condemneth not without strict examination.

The report that prevaieth may be the workings of envy ; and envy is uncharitable and delighteth in false accusations.

Prejudice is unjust : for the look is not the true index of the mind ; neither doth a day, or a week, discover the behaviour of a stranger.

Be tender of the good name of others, so mayst thou find the same tenderness toward thine own indiscretions.

If thou art forc'd to condemn, condemn with gentleness and compassion ; so shall thy praises last longer

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longer than thy beauty, and thy
reputation, from the ornament of
thy youth, become the comfort of
thy age.



S E C-

SECTION IX.

INSINUATION.

LET not thy praises favour of irony ; nor thy compassion be mix'd with evil reflections.

Insinuation is sly ; the breath of her mouth is subtle and penetrateth unobserved into the heart of her that heareth.

It is sharp as the east wind ; it blasteth wherever it blows.

It is poisonous as the breath of the flow-worm ; it is venomous as the lick of the young adder.

She affecteth to pity the back-slidings of her friend ; yet she taketh an opportunity to spread the knowledge of them abroad.

She

She speaketh in all gentleness of her neighbour, and concludeth wishing things were otherwise with her.

She crieth, it is hard to judge ; but faith, can every body be deceived ?

The glance of her eye conveyeth evil thoughts, and the motion of her head giveth room for the apprehension of ill.

If she pointeth with her finger, yet sayeth nothing ; her look is more significant than the strongest phrase of speech,

Her silence is more destructive than the clamours of the loudest calumny.

Insinuation is barbarous and full of guile, she putteth on the face of friendship to abuse.

She

(31)

She smileth while she stabbeth
to the heart; she woundeth where
she pretendeth love.

Be open in thy censure, or cen-
sure not; for he who deserveth not
reproof should be free from the
breath of suspicion.



SEC-

SECTION X.

AFFECTATION.

WHO is she that cometh tripping with nice-mincing steps ; whose tongue lispeth sweetness, and whose form is not her own ?

She hath put off herself, and decked her with the borrow'd plumes of others, by whom she is despis'd.

She affecteth melody of voice, and harmony of speech, and wisdom, and importance, and dignity of deportment.

Her dress is antic and singular, her attire is gaudy or rich to excess.

She

She hath forgotten how to tread; she neither danceth nor walketh along.

She distorteth her features to appear lovely, she laugheth at nothing to shew the beauty of her teeth.

She washeth her cheeks till the native bloom departeth away; then painteth with the artificial rose.

She placeth herself in the midst of an assembly; she delighteth to dance alone, she sitteth in the foremost seat of the theatre.

She is pleas'd to hear herself speak; she listneth not to the voice of another.

She breaketh in upon the discourse of her sister, and finisheth the sentence her neighbour hath begun.

D

She

She taketh on her to instruct
the wiser than herself, and to
teach what she understandeth not.

Dost thou laugh at her folly,
she will pity thy ignorance, and
go on in her own way.

She is incorrigible till she seeth
herself in the form of another;
yet even that may not make her
sensible of her error.

Beware, O daughter of beauty,
lest thou art misled by affectation;
for thou wilt be neglected by o-
thers, till by reflection thou disco-
verest the cause, and art led to de-
spise thy self.



SECTION XL.

MODESTY.

BEHOLD the daughter of innocence ! how beautiful is the mildness of her countenance ! how lovely is the diffidence of her looks !

Her cheek is dyed with the deep crimson of the rose ; her eye is placid and serene, and the gentleness of her speech is as the melting softness of the flute.

Her smiles are as the enliv'ning rays of the sun ; the beauty of her presence as the silver light of the moon.

Her attire is simple ; her feet tread with caution, and she fear-eth to give offence.

The young and the old are enamour'd with her sweetness; she carrieth her own commendation.

She speaketh not the first in the conversation of women, neither is her tongue heard above her companions.

She turneth not her head to gaze after the steps of men; she enquireth not of them whither they are going.

She giveth not her opinion unask'd, nor stoppeth her ears to that of another.

She frequenteth not the publick haunts of men, she enquireth not after the knowledge improper for her condition.

So becoming is the behaviour of modesty, so lovely among the daughters of women !

Is there who hath forgotten to blush, who playeth with the wanton

ton glances of her eyes, who replenishes the cup when the toast goes round, and despiseth the meekness of her sister :

Shame shall overtake her in the prime of her days, and the years of her widowhood shall be infamous as they are many.



SECTION XII.

CHASTITY.

WOULDST thou be honoured of thy Creator, wouldst thou be happy in thyself, wouldst thou be lovely in the eye of man; without chastity thou wilt be neither of these.

For its loss is the loss of peace and satisfaction to thy soul; and the consequences too often the worst that can befall thee.

He that robb'd thee of it, will despise thee, and expose thy want; and she that hath in secret forfeited her own, will hold thee in much contempt.

Behold the house of incontinence; the mark of infamy is indelibly

delibly stamp'd on the threshold,
and on the posts of the door.

At the window sitteth misfortune, forcing a smile ; and within are remorse and disease, and irretrievable misery.

The children of her house are the curse of their mothers, and their lives the growing monuments of their infamy.

Art thou chaste, boast not therefore ; the security of thy possession, is as brittle glass, that may by accident fall and be broken.

Be on thy guard, for thou knowest not the weakness of thy nature, nor the power of temptation.

Is there a man with whom thou delightest to talk ; let not thine ear be too familiar with his discourse.

Doth he teach philosophy, and entertain thee with the researches of knowledge ; yet beware lest he instruct thee too far.

Is he accounted modest, and sober, and virtuous ; depend not on the truth of these pretences.

Doth he promise thee fair, doth he protest in the sincerity of his heart he meaneth no harm ; yet believe him not, neither put confidence in his discretion.

Doth he only ask a kiss of thy cheek, indulge not his frequent request ; lest the sweetness thereof inflame him to desire, and the poison of his lips descend into thine own bosom.

Taste not the wine, when the bowl goes a second time round : join not often with him in the sprightly dance ; nor suffer *opportunity* to overtake thee.

By

(41)

By avoiding temptation thou
mayst preserve thy chastity ; but
man is the serpent of deceit, and
woman is the daughter of Eve.



S E C.

SECTION XIII.

COMPLACENCE.

TIMOROUS as the tender fawn, pliant as the bending osier, gentle as the young turtle, and affable as courtesy itself, is the daughter of complacence.

She maketh friends wherever she goeth, she is lov'd by all the children of men.

Her behaviour winneth the stranger, and endeareth her to those of her acquaintance.

Do her steps lead to the house of mourning, she cometh not in dancing; neither doth the lightness of her heart disgust the wedded to calamity.

She weepeth with those who weep, she laugheth with those who laugh ; she singeth in the house of gladness, and rejoiceth in the joy of her neighbours.

She giveth not her advice to the stranger, nor openeth her lips among a crowd of visitors, till after the rest have spoken.

She fashioneth her behaviour to the model of others ; wherefore all must approve the resemblance of themselves.

In the strait betwixt two, she is silent ; she divulgeth not herself, that either may know to condemn or approve.

Art thou deceiv'd, she will mildly endeavour to set thee right ; but if thou art froward to be instructed, she will permit thee to enjoy thy opinion undisturbed : so shalt thou praise her when thou findest

findest out thy error, for having so modestly left thee in thy deception.

She is the sister of moderation ; she denieth none the privilege of thinking for themselves.

She urgeth not belief where a doubt is remaining, nor denieth a scruple the power of conviction.

Dost thou admire her steps, wouldst thou reap the advantages thereof; yet be cautious lest she lead thee astray.

Follow not a multitude till they lead thee into evil, nor fear to draw back when thy sister goeth wrong, though she be offended at thy singularity.

Be not over-courteous, lest thy modesty suffer ; fear not being accounted unfashionably virtuous, lest thou afterward reproach thyself.

Better

Better is the reviling of the world to the innocent, than the reflections of self-reproach to the guilty.

Complacence will endear thee to the world, but virtue to thyself and thy Creator.

The love of many bringeth gladness to the heart ; but happiness is only the companion of the upright.



SECTION XIV.

ACQUAINTANCE.

WHO is she that biddeth thee good-morrow, that kisseth thy cheek at parting, and giveth thee an invitation to her house?

She is an acquaintance, believe her not; go thou to her home, tarry a while and thou wilt find her out.

The coldness of her respect will appear in thy welcome, and the distance of her behaviour will pall thine entertainment.

Doth she promise thee much in thy prosperity, and wish an opportunity to oblige thee; thou shalt see her avoid thee in the day

day of thy trouble, her door will be shut against thee, and thy name estranged from her knowledge.

Doth she sympathize in thy misfortune, doth she tell her sorrow for thy present distress; yet her cheek is dry, and she forgetteth thee the moment she turneth from thee.

Doth she rejoice to see thee, yet her eye sparkleth not; is she sorry for thy departure, yet her countenance altereth not.

Good offices are familiar to her tongue, but if thou claimest her promises she is astonish'd and knoweth not what thou meanest.

She calleth herself thy friend to thy face, and owneth to a third person she hath some knowledge of thee.

Trust

Trust her not with thy dealings,
let her have no knowledge of thy
ways; for she is the spreader of
scandal, and enquireth after news
to divulge it.

Avoid also the number of her
sisters, nor let them find out the
way to thine house.



SECTION XV.

FRIENDSHIP.

AS the tenderneſs of a mother in the hour of thy diſtreſs, as the love of a father in the day of thy trouble, ſo is the help of a friend in the time of need.

Doſt thou think thou haſt many friends, do they profeſs much love, are they lavish in their promiſes of kindneſs; be not credulous, nor rely on the form of ſet ſpeeches.

The breath of the mouth is cheap and coſteth nothing, and the tongue moveth ſlippery within, but the heart is often unacquainted therewith.

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Hast thou tried their sincerity, hast thou experienc'd the veracity of their promises, have they serv'd thee, when thou stoodst in need of their assistance; yet, for all this, beware how far thou confidest in them.

Try them once and again, and at the third time they may cast thee off, and say thou troublest them too often.

Hast thou a friend, put it not in her power to be much thine enemy, if thou can'st avoid the necessity thereof; for thou knowest not how slight an occasion may turn her heart against thee.

The bent of inclination, thy agreeable accomplishments may excite many to a shew of amity, for a while; but friendship dwelleth not in outward appearance.

Thou art not indebted for their kindness, the favour thou receivest is but the price of thy talents, and their own interest the motive of their good-will towards thee.

There are those who make friendships on purpose to betray ; who confer obligations, that they may exact obedience.

Who think they have a right to command thee ; thy life and thy reputation, they will boast as the effect of their tenderness, and thy success as their care toward thee.

Have no confidence in these ; neither desire to be entrusted with the privacies of their actions.

Who giveth thee a secret and enjoineeth thy silence, she doth it, that she may have the pleasure of telling it herself.

Yet let not thy distrust stir up ingratitude. The favour of the day deserveth the thanks thereof, till the injury of to-morrow cancels the obligation.

Is there a friend indeed, thou wilt know her when thy acquaintance forsake thee : will she defend thy innocence when all men accuse thee falsely, will she bear reproach unjustly for thy sake ? take her to thy bosom ; she is a jewel of an high price, a diamond of inestimable value.



SECTION XVI.

ELEGANCE.

AS the diamond is an ornament to beauty, so is elegance, to the behaviour of a woman.

Art thou modest, art thou chaste, is thy reputation unsullied, is thy fame spotless as the new-fallen snow ; yet elegance will make thee still more worthy admiration.

As the crow or the raven, which devour carrion on the hills of the north, differ from the singing bird of the Canaries, so differeth the elegant woman from her who is wanting therein.

As the elegance of dress adds grace to beauty itself, so delicacy

in behaviour is the ornament of the most beautiful mind.

Discover not the knowledge of things, it is not expected thou shouldst understand ; for as the experience of a matron ill-becometh the lips of a virgin, so a pretended ignorance is often better than a shew of real knowledge.

Undistinguishing levity giveth hourly offence, and the form of solemnity becomes unseemly when it lasteth too long.

Is there a word that will offend, is there a tale thy companion chuseth not to hear ; avoid it in thy discourse : so shall she honour thy prudence, and applaud thy good-nature.

Art thou letter'd, let not the difficulty of thy speech puzzle the ignorant ; lest, instead of admiring thy

thy knowledge, they condemn thee for pride and affectation.

Yet let thy words be choice as the matter of thy speech, nor pervert the elegance of thy phrase to suit the gross apprehension of the weak and injudicious.

Perspicuity will never force thee to be indelicate, or to forget thou shouldst support the elegance of a woman.

Let thy actions be proportioned to thy speech, so shalt thou gain respect; for whoso setteth a watch over the breath of her lips, will preserve the work of her hands free from blame.



SECTION XVII.

FRUGALITY.

GIVE nothing foolishly away.

Whoſo ſcattereth abroad will find herſelf the loſer ; who throweth her ſubſtance away. ſhall lift up her hands empty in the day of neceſſity.

The hand which lavishly diſtributeth its goods, will at length cloſe its fingers in emptineſs.

Profuſion laſteth not for ever ; the daughters of riot will become the children of poverty.

Who ſtreweth her money in the ſtreets is not generous ; who giveth it vainly away is as guilty of waſte.

Hast

Hast thou enough, preserve it for thine own use ; hast thou too much, bestow it, that those who merit may not want bread.

What thou bestowest on the deserving is not the voluntary gift of thine hands, but a debt thou owest and art bound in justice to pay.

The meritorious are entitled to thy superfluities : if thou keepest it from them, thou committest an act of injustice, and wrongest thy neighbour of his right.

If thou givest it to the undeserving stranger, thou givest away the property of another : it is no charity.

Sayest thou, these things are mine, I may use them as I list :

Canst thou employ them to thy comfort, thy honour, or thy advantage, thou hast then no superfluity :

fluity : if otherwise, they are not thine, they are put into thy hands for the use of others, and they will be required of thee.

Be frugal therefore in that which thou employest for the use of those who need, as in that which thou keepest for thy self.

Waste not the substance of the deserving poor, nor wrong him of his inheritance.

His merit is a right, and as just as thy immediate possession.

Who hath riches that are a burden to herself, she is not frugal.

Doth she waste them by hoarding them in secret, doth she cast them away in riot and profuseness; she cheateth herself, and abuseth her trust : for the miser and the prodigal defraud both the world and themselves.

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SECTION XVIII.

EMPLOYMENT.

FROM whom cometh evil?
from whom poverty and de-
jection of spirit?

Idleness is the mother of mis-
chief; Idleness is the parent of
shame and disease.

The slothful spendeth the day
in slumber, she waketh at noon,
she drinketh her cordial, and en-
quireth the time of the morning.

She turneth again to sleep, and
awaketh not till the dinner of
the evening.

She converteth the night into
day, and keepeth the light of the
sun hid from her eyes.

Her

Her house is a scene of riot and confusion, she hath eye-servants.

Her appetite faileth, and the physician is daily set down at her door.

Industry is up with the sun, she awaketh at the crowing of the cock, and walketh abroad to taste the sweetness of the morning.

She is ruddy as the daughter of health : her ears are delighted with the musick of the shrill lark.

Her garment sweepeth the dew-drop from the new stubble and the green grass, and her path is by the murmuring of the purling brook.

Her appetite is keen ; her blood is pure and temperate, and her pulse beateth even.

Her house is elegant, her hand-maids are the daughters of neatness,

ness, and plenty smileth at her table.

She faunters not ; neither stretcheth herself out on the couch of indolence.

She crieth not, what have I to do ? but the work of her hands is the thought of a moment.

She listeneth not to the gossip's tale, she sippeth not her tea in scandal ; but employment is the matter of her discourse.

Her work is done at the evening, but the work of the slothful is put off till to-morrow.



SECTION XIX.

VIRGINITY.

THE coronet of glory decketh the head of the young vestal, she sitteth in respect, her steps are attended with reverence, and the words of her mouth are held in high estimation.

She approacheth the excellence of angels, her state is that of the most perfect innocence of mortality

The Heathen consecrated her to divinity, her trust was esteem'd an inviolable security, and her intercession gave life to those who had forfeited it unto death.

The Christian calleth the mother of salvation by her name,
she

she is honour'd throughout the whole earth.

Art thou enamour'd with the beauty of her condition, wouldst thou honour thyself in her situation; attend to the voice of instruction, and shun the rock, on which the vessel of thy sister hath been dashed to pieces.

Presume not on a vow of chastity, nor be transported with the zeal of voluntary virginity; there is no merit in constraint, there is no virtue in forc'd obedience.

Be cautious lest thou sully the whiteness of innocence; the least speck is seen on the new-fallen snow.

Let not curiosity mislead thee; for curiosity is unseemly in a woman, but in a virgin dangerous as the breath of evil.

Let

Let thy conversation be with the sisters of elegance; listen not to the levity of the daughters of indiscretion.

Do they say, there is no harm, we may talk, for the words of our lips are air and not criminal: these are the snares of the licentious; the breath of their mouth is malignant, the sparkling of their eyes is contagious.

They will infect thee to do ill, thou wilt fall into the snare before thou art aware thereof.

As the ladder descendeth by degrees, so many are the intermediate steps between the modesty of the virgin and the boldness of a prostitute.

Let not thine ear listen to the tale of the wanton, nor be privy to the amour of thy sister, even with her sworn spouse.

Delight

Delight not in the romantic tales of love; the triumphant beauty and the captive knight are deluding images to thy passions.

A fictitious tale, may awaken a real curiosity, and that may prove fatal to thy peace.

Learn not wisdom of thy companions, nor endeavour to overreach the sagacity of thy mother.

Let thy toilette claim thy morning hours, but dress not a second time in the day.

Thy elegance will be an ornament, but thy frequent change of apparel will favour of profuseness and uncertainty of temper.

Let not thy servants fly thick with invitations, neither be thou much affected if the rout be put off till to-morrow.

Be not perpetually gadding abroad, neither let the gadder a-

F

broad

broad be often invited to thine own home.

In thy father's house, learn the oeconomy of a wife from thy mother; so shalt thou carry it into life, and be the comfort of thy future husband.

Is there who delighteth in assemblies, who prideth herself in the pleasures of the mask, who staketh her fortune on a dye; she putteth her honour into the hands of a sharper, and placeth the jewel of her reputation on the next hazard.

The days of her virginity shall want the honour thereof; and the man who giveth his freedom for her embraces, shall repent of his bargain.

Grey hairs are uncomely to the virgin, the antient maiden is a by-word with her sisters, and is accounted

counted ill-condition'd among women.

Doth she strive to hide her years,
doth she assume the gaiety of her
youth ; her celibacy will not ap-
pear the effect of choice, but of
necessity.

Reject not the ordinance of
marriage, nor put the day afar
off, when it promises thee hap-
piness.

Yet trust not a man, on thine
own knowledge ; confide not in
his appearance before thee.

Deceit is familiar to his ways,
and flattery and hypocrisy the
fruits of his tongue.

Is he obsequious, ceremonious
and full of words ; though the
honey of the wild bee is on his
lips, yet the sting of the hornet
lieth hid in his bosom.

Be not taken with the appearance of gaiety : the painted butterfly is an emblem of the coxcomb.

Be not deceiv'd by the high opinion of heroism, by the empty braggard ; he is as the sound of a drum, and the security he promiseth thee but the defence of a coward.

Neither is the valour of a man, or the strength of his arm, an indication of the integrity of his heart.

Hath he slain his friend in defence of thy beauty, is his sword loose in its scabbard ; join not thy hand with his, lest thou repent the magnanimity of thine husband.

Take not a man absorpt in study, the philosopher is not a man of this world ; he will be absent even in thy company, he will be as a
child

child to be taught the common forms of ceremony.

He will hold thee inferior to his profound wisdom, he will regard thy remonstrances as the conceptions of a weak woman.

Thou wilt have no companion in him ; he will be wanting in the duties of his family.

Listen not to the servile, who cringeth low and is a beggar in his solicitations ; for when he hath command, he will be imperious ; thou wilt perceive he knoweth not himself.

Avoid the libertine, as the fiery serpent ; he is the destroyer among the daughters of women.

Thou wilt be wedded to him, yet have no husband ; thy bed will be barren, and thy nights comfortless and forsaken.

Doth he promise reformation,
yet thou hast no security.

Dost thou flatter thyself thy
charms will engage him for ever,
thou wilt find thyself deceiv'd e'er
the waning of the moon be over.

Give not thy youth to the em-
braces of age, nor the treasure of
thy beauty to enrich the poverty
of the decrepid.

The gravity of age ill suiteth
the levity of youth, and dispari-
ty of years is the source of many
inquietudes.

Sell not thyself for gold ; for
contentment is not the portion of
riches.

Let the voice of a parent sancti-
fy thy choice, but let thy director
thereto be thy own happiness.

SECTION XX.

MARRIAGE.

HAST thou taken to thyself
an husband after the institution of heaven, hast thou consented to be bone of his bone, and flesh of his flesh?

Love him as the partner of thy happiness, as the sharer of the pleasures and pains of mortality.

Without love the husband is a tyrant, and the woman is a slave.

The matrimonial vow is a commercial contract without affection; 'tis the shadow of marriage, and not the substance thereof.

Doth he respect thee.; do thou nourish and improve his affections.

Art thou perverse and froward,
 so shalt thou extinguish the flame
 of love, and raze the traces of
 kindness from his bosom.

Art thou enamour'd with his
 accomplishments, yet let not thy
 affections outrun his desires; lest
 thy fondness too openly disgust
 him.

Neglect not the little arts of
 endearment; but let the charm,
 which captivated the lover, secure
 the attachment of the husband.

Forget not the elegance of thy
 virginity, but appear every morning
 as at the morning of the bridal day.

Let not jealousy come near thy
 bosom; it is the monster that feed-
 eth upon its own interals.

It is called the child of love;
 but as the viper whose birth is
 the death of its parent, so is the
 con-

conception of jealousy the destruction of the mother that bears it.

Be thou cautious to destroy suspicion in the breast of thine husband, lest it prove as fatal to thy peace, as if the fruit of thine own conception.

Suspicion goeth about whispering lies, she will fill thy brain with waking dreams, thy sleep shall forsake thee, and thou wilt have no rest night nor day.

Her companions are wrath and anger, and malice and revenge; for jealousy is the rage of a man, and the madness of a woman.

Hath thy husband deceiv'd thee, doth he proclaim it aloud, doth he publish it in the streets, and boast his shame as an act of glory; pour not vinegar on nitre, neither apply corrosives, where the balsam of tenderness is wanting.

Neither the thunder, nor the storm of hail, closeth the openings of the dry earth, but the soft dew and the gentle showers of heaven.

Return his injustice with mildness of reproof, that his guilt may not have to reproach thee with bitterness; so shall thy meekness sting him deeper than the sharpest venom of the clamorous tongue.

The roaring of the stuck swine exciteth not our pity; but the patience of the bleeding lamb awakeneth to compassion.

Art thou suspected, yet hast thou been solicitous to approve thyself virtuous; patience will heal the wounds of his unkindness.

Tempt not the weakness of his suspicion by unwonted levity;
thou

thou shalt but inflame him the more, for his mind is distemper'd.

Wouldst thou urge a madman when he stareth, wouldst thou give him a sword that he may wound himself?

Make not thine husband a stranger to thy friends, lest the fashion of the times make you strangers to each other.

Be thou obedient, for the law of superiority is given to man from above, and subjection is the portion of the daughters of Eve.

The imperious woman raiseth a storm for her own shipwreck, and she that affects dominion should be made the slave of her husband.

As rebellion lifteth up its head against its sovereign, and thereby adds weight to the yoke it attempted to shake off; so the sub-
jection

jection of a wife, when she usurpeth to govern, should be converted into servitude.

Expose not the infirmities of thine husband, neither contemplate on his imperfections ; cast thou a lustre on his virtues, for the beauty of his conduct is an honour to thine own head.

Be not luxurious nor extravagant, lest thou convert the riches of thy husband into toys that avail not, and trinkets that are of no profit.

Affect not beyond thy sphere, nor think the honour of thy family is in the appearance of great things.

Preserve thy vow inviolated, for the strayings of thy husband absolve thee not.

SECTION XXI.

EDUCATION.

AR T thou a mother, let thy child be the darling of thy affections, let the fruit of thy womb be the first partaker of thy tendernefs.

Are thy pleasures dearer than thine offspring, doft thou become cruel like the oſtrich of the wildernefs, art thou harden'd againſt thy young ones as though they were not thine; they ſhall live to look coldly on thee, they ſhall not regard thee as a mother, in the days of thy widowhood.

Doft thou refuse them nourishment from the fountain of their life, the ſea monſters draw out the
breast

breast and give suck to their young,
but the milk of human kindness is
denied to her children.

Dote not on the idol of thy
womb, for the extreme fondness
of a mother is as dangerous as the
violence of her hate.

Thy darling shall be taken from
thee in the excess of thy love;
or if it live, it shall grieve thine
eye and consume thine heart, it
shall bring a curse upon thee, and
not a blessing.

In the morning of infancy,
when the dawn of reason appears,
learn thy child obedience.

On this foundation thou mayst
build high towers; this clay thou
mayst mould into what form thou
pleasest.

An obedient mind is ductile
and tender, but a stubborn breast
taketh no impression.

As

As the young osier groweth as it is bent, as the shoot of the vine curleth as we list ; so is a young child in the hands of its mother.

Correct betimes ; lest thy indulgence be cruel, and evil become habitual.

Trust not a servant with the education of thy son, nor a maid-servant with the tuition of thy daughter.

Study the temper and capacity of thine offspring, and model thy reproof and severity in proportion thereto.

Let not the austerity of a parent deny complacency to its own child ; lest it descend to familiarity with servitude, and listen to mischiefs of flattery and insinuation.

Make thy daughter thy companion, so shall she become thy friend, the yoke of duty will be light, and the obligations of the
child

child become the voluntary offices of good-will towards thee.

Is thy daughter beautiful, lead her not into the publick haunts for admiration ; for the way of a virgin, just rising to the estate of woman, is a path where the nicest foot will slip, if the hand beareth not on the staff of education.

Let not the bowels of the mother petrify against her child, let her not cast off her daughter to misery.

Sell her not ; neither make a sacrifice of her youth to the power of gold.

As those who offer immolations to Moloch, so are the idolaters of Mammon.

Let not thy conduct be a reproach to thy precepts ; lest thy daughter disregard thee, and say, thou teachest others, but teachest not thyself.

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SECTION XXII.

AUTHORITY.

AR T thou supreme in thine own house, or art thou second, in delegated authority ; trust not the concerns of thy family to a servant.

Tempt not thy domesticks, by putting confidence in them ; give them not room to be merely eye-servants.

Dost thou raise one above the rest ; let him be such whose merit is conspicuous : so shalt thou excite commendable emulation in his fellows.

Let not the number of thy servants exceed the business of the day ; for the hand that wanteth
G employ-

employment, is ready to lay hold on mischief.

An unprofitable servant is a scandal to his master, he bewrayeth the hand that provideth him bread.

The vice of thy servant will be a reproach to thine house, for he goeth by the name of his mistress.

If he serve thee faithfully, cast not off thy servant in distress; neither let him ask thee for his wages.

The detention of the price of the hireling is injustice, and exciteh him to be his own pay-master.

Let not the deserving feel the weight of his servitude; neither bid the best of thine household sit down at thy table.

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The reward of a good servant
should be much favour, but fa-
miliarity will bring thy kindness
into contempt.



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SECTION XXIII.

WIDOWHOOD.

IS thy love stronger than death,
do thy affections survive the
decease of thine husband? doth
thy flame burn unextinguish'd,
even as the funeral lamp of the
sepulchre?

The obligations thou liest under
are sacred to the remains of
him thou lovest.

Be not pompous in the burial
of the body, but embalm his
memory, and perfume it with the
fragrance of his virtues.

Let his frailties sleep with him
in the grave, let his offences be
remember'd no more.

The care of a husband's honour is honour to a wife, and the tenderness to preserve it is most comely to the widow.

Art thou guardian to thy children, wrong not the fatherless.

The orphan, and the widow, are join'd in calamity; therefore let them not rise up against each other.

Art thou young and seekest a second espousal, experience hath not made thee wise.

Thou art as a gally-slave, who, in the madness of joy for his liberty, runneth himself again into bondage.

Art thou antient, yet seekest the embraces of a young spouse, he will be the bane of thy latter days; he will bring jealousy to thine heart, and misery to thy grey hairs.

He

He will think himself a living
body tied to a dead carcass, and
hold thee loath'd in his sight

Dost thou think to fix the gid-
dy appetite of youth? thou mayst
buy beauty, but it will not become
thee; thou mayst paint, but it will
not make thee fair.

When thou art dress'd for the
bridal morn, men shall say, is this
decking for the living, thou de-
ceivest thyself; if for the dead,
make haste to follow him.



SECTION XXIV.

RELIGION.

BRIGHT as the morning
star, dress'd in the radiance
of the sun-beams, cometh the
seraph of immortality.

She approacheth in white robes,
her eye is fix'd on the heavens,
her knee is humbled in the dust,
she giveth laws to the daughters
of women.

She teacheth the way of virtue,
her precepts are simplicity and
truth.

Her profession is pure and un-
defiled, her temple is not filled
with priests.

The duties she enjoineth are
plain and easy, she dealeth not
in

in the systems of speculation and vain philosophy.

She perplexeth not the mind with the hypotheses of scepticism, neither the cavillers nor the sophists are the teachers of her precepts.

Attend to her counsel, and abide by her instructions ; so shall peace be the companion of thy reflections, and happiness the partner of thy contemplations.

In the practice of piety is satisfaction on earth, and its reward is on high, in the regions of bliss and immortality.

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